THE

North-China Herald.

Vol. III., No. 150. SHANGHAI, SATURDAY, JUNE 11, 1853. Price, Drs. 15 ₩ Annum.

NOTICES OF FIRMS.

NOTICE.

THE undersigned beg to intimate, that they have this day commenced business in *Shanghae*, as General Merchants and Commission Agents, under the name and style of MONCREIFF, GROVE & Co.

Reference may be made to Messrs. Maitland, Crum & Co., who will be their Agents in *London*, to Messrs. James Ewing & Co., *Glasgow*, and to Messrs. Gladstone & Co., *Liverpool*.

THOMAS MONCREIFF.
FRANCIS HAMILTON GROVE.
CHARLES JOHN KING.

Shanghae, 1st June, 1853.

NOTICE.

THE interest and responsibility of Mr. George B. Dixwell in our Firm at *Canton* and *Shanghae* ceased on the 31st ultimo, and Mr. E. Francis Parker is this day admitted a Partner.

AUGUSTINE HEARD & Co.

Canton, 1st June, 1853.

NOTICE.

MR. FREDERIC A. KING, has this day become a partner in our firm.

SMITH, KING & Co.

Shanghae, 5th May, 1853.

NOTICE.

THE Interest and responsibility of Mr. Roger Jauson, in our firms, at *Manila, Shanghae*, and *Canton*, and in the House of R. J. Farbridge & Co of *Manchester*, ceased on the 31st December last.

HOLLIDAY, WISE & Co.

Canton, 29th March, 1853.

INSURANCES.

SUN FIRE OFFICE, LONDON.
Established 1710.
Managers.

WILLIAM R. HAMILTON, Esq., *Chairman and Treasurer.*
CHARLES B. FORD, Esq., *Deputy-Chairman.*
Rt. Hon. WILLIAM BERESFORD, *M.P.*
The Hon. P. PLEYDELL BOUVERIE.
HARRY CHESTER, Esq.
SAMUEL PEPYS COCKERELL, Esq.
RAIKES CURRIE, Esq., *M.P.*
JOHN DRUMMOND, Esq.
RUSSELL ELLICE, Esq.
WILLIAM FRANKS, Esq.
Captain HENRY G. HAMILTON, *R.N.*
JOSEPH HOARE, Esq.
FELIX LADBROKE, Esq.
H. F. SHAW LEFEVRE, Esq.
HENRY LITTLEDALE, Esq.
GEORGE WARDE NORMAN, Esq
BRICE PEARSE, Esq.
CHARLES RICHARD POLE, Esq.
LAMBERT POLE, Esq.
CHARLES RANKEN, Esq.
HENRY RICH, Esq., *M.P.*
JOHN SHEPHERD, Esq.
HENRY STUART, Esq., *M.P.*
C. GEORGE THORNTON, Esq.

THE Managers of the SUN FIRE OFFICE, LONDON, beg to inform the Foreign Residents at *Hongkong, Canton*, and *Shanghae*, that they have constituted and appointed the undersigned as their Attornies to issue Policies of Insurance against FIRE on BUILDINGS, GOODS, MERCHANDIZE, and other PROPERTY at those places.

Full particulars of Rates, &c., may be obtained on application to

LINDSAY & Co.,
Agents in China.

China, August 1852.

HONGKONG MARINE INSURANCE COMPANY.

THE undersigned are now authorized to grant Policies payable in *Shanghae*, as well as in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.

Shanghae, 10th May, 1852.

MARINE INSURANCE.
HONGKONG INSURANCE COMPANY.
Capital £50,000 in Shares of £500 each.
SECRETARIES:
Messrs. LINDSAY & Co.,
Hongkong, Canton, and *Shanghai.*
AGENTS:

Messrs.	GLEDSTANES & Co.,	*London.*
"	LECKIE & Co.,	*Bombay.*
"	SHAND, FAIRLIE & Co.,	*Calcutta.*
"	PARRY & Co.,	*Madras.*

WITH reference to the above the undersigned are prepared to grant Policies payable in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.

Shanghai, March, 1852.

EQUITABLE INSURANCE SOCIETY.

THE undersigned grant Policies in the above OFFICE on the usual terms payable in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.

Shanghai, March, 1852.

THE LONDON & ORIENTAL STEAM TRANSIT INSURANCE OFFICE.
(Established 1843.)

THE undersigned are prepared to accept RISKS, (covered by protecting Policies at Lloyd's and the various London Insurance Companies.) by the PENINSULAR & ORIENTAL STEAMERS between *Shanghai, Canton and Hongkong, Amoy*, the *Straits, Ceylon*, the *Presidencies of India, Suez*, and *England*.

The interest in the protecting Policies is assigned to the Peninsular & Oriental Steam Navigation Company, for the purpose of their becoming the Medium of Payment in the event of loss.

For Rates of Premium and other Information, apply to

O. C. Edmond, or J. A. Olding, *Hongkong.*
Blenkin, Rawson & Co., *Shanghai.*
J. S. Sparkes, *Singapore.*
A. Emerson, or R. S. Walker, *Calcutta.*
Robert Franck, *Madras*, or
John Ritchie, *Bombay.*

JAMES HARTLEY & Co.

London, 24th December, 1851.

INSURANCES.

GLOBE INSURANCE,
CORNHILL AND PALL-MALL, LONDON.
Established 1803.
Empowered by Special Acts of Parliament.
Directors.

JAMES W. FRESHFIELD, Esq., M.P., F.R.S., *Chairman.*
FOWLER NEWSAM, Esq., *Deputy-Chairman.*
GEORGE CARR GLYN, Esq., M.P., *Treasurer.*
HENRY ALEXANDER, Esq.
JOHN S. BROWNRIGG, Esq.
BOYCE COMBE, Esq.
THOMAS M. COOMBS, Esq.
WILLIAM DENT, Esq.
EDWARD GOLDSMID, Esq.
Sir I. L. GOLDSMID, Bart F.R.S.
ROBERT HAWTHORN, Esq.
JOHN HODGSON, Esq.
RICHARD LAMBERT JONES, Esq.
ROBERT LOCKE, Esq.
BOYD MILLER, Esq.
SHEFFIELD NEAVE, Esq.
WILLIAM PHILLIMORE, Esq.
W. H. C. PLOWDEN, Esq., M.P.
ROBERT SAUNDERS Esq.
Sir WALTER STIRLING, Bart.
WILLIAM THOMPSON, Esq., Ald., M.P.
WILLIAM TITE, Esq. F.R.S.
HENRY J. WHEELER, Esq.
JOSIAH WILSON, Esq.
BENJAMIN G. WINDUS, Esq.
WILLIAM NEWMARCH, *Secretary.*

FOR
FIRE AND LIFE INSURANCE, AND ANNUITIES,
AND FOR THE PURCHASE OF REVERSIONS AND LIFE CONTINGENCIES.
Capital:—*ONE MILLION Sterling.*
The Whole Paid-Up and Invested: and entirely Independent of the amount of Premiums received.

CHINA AGENCY FOR FIRE INSURANCE.

THE undersigned having been appointed Agents in China for FIRE INSURANCE, are prepared to accept RISKS at *Shanghae.*

Particulars of Rates &c., will be given on application to

DIROM, GRAY & Co.
Agents at Shanghae.

MARINE ASSURANCE.

THE undersigned are prepared to accept risks on behalf of the following Offices to the amounts indicated opposite each and payable in Hongkong, Canton, Calcutta, Bombay, and London.

	Sea Risk. Drs.	*Harbour Risk.* Drs.
Canton Insurance Office, ...	100,000	200,000
Triton Insurance Company, ...	70,000	100,000
Bombay Insurance Society, ...	40,000	50,000
Bengal Insurance Society, ...	40,000	12,000
Reliance Marine Insurance Office,	25,000	..

JARDINE, MATHESON & Co.,
Agents in Shanghae.

Shanghae, 1st July, 1851.

ALLIANCE FIRE ASSURANCE COMPANY OF LONDON.

THE undersigned having been appointed Agents in China for the above COMPANY, are prepared to accept ASSURANCE at Shanghae, as under:—

1st. On Buildings of Brick or Stone, covered with Tiles, Slates, Metal, or other Incombustible Material, when such Buildings are isolated from all others,—*Rate of Premium,* ¾ *per cent per Annum.*

And on their Contents, *at the Rate of* 1 *per cent per Annum.*

ASSURANCES for 6 Months ¾, and for 3 Months ½, *of the Annual Rate will be charged.*

ASSURANCES, for the present, will be accepted to the extent of £7,000 only on one Risk.

A Building and its Contents taken together form one Risk. Thus the above Sum may be underwritten either on a Building alone, or the Contents alone; or, part on the Building, and part on the Contents.

No ASSURANCE is to be considered in force until the Premium be paid.

Amongst other advantages of the COMPANY, the ASSURED will be entitled to participated in the Profits after Five successive payments.

Parties applying for ASSURANCES will please send in full particulars of the Risk to be taken; any Deviation from which without the Consent of the COMPANY, will vitiate the POLICY.

JARDINE, MATHESON & Co.,
Agents in Shanghae.

Shanghae, 1st August, 1850.

ASIATIC MARINE INSURANCE OFFICE.

THE undersigned are prepared to grant Policies on behalf of the above Office, payable in *London, Bombay, Calcutta, Singapore*, and *Hongkong.*

SMITH, KENNEDY & Co.,
Agents for Shanghae.

Shanghae, 12th June, 1851.

THE ROYAL INSURANCE COMPANY.
Capital £2,000,000.
Trustees.
JOHN SHAW LEIGH, Esq.
R. B. B. H. BLUNDELL, Esq.

THE undersigned having been appointed Agents for the above Company, are prepared to grant Policies against Fire on the usual terms to the extent of £10,000 on any one Building or on Merchandize Stored in any one Building.

SYKES, SCHWABE & Co.

Shanghae, 9th June, 1849.

EQUITABLE FIRE INSURANCE COMPANY.
26 Cornhill, London.

THE undersigned, having been appointed Agents for the above Office, are prepared to effect Insurances against Fire. on Buildings or Merchandize.

HOLLIDAY, WISE & Co.

Shanghai, 4th October, 1851.

FOR SALE.

JUST RECEIVED AND FOR SALE, AT THE *HERALD* OFFICE.

A FEW Copies of the CHINESE COMMERCIAL GUIDE. Price $2 per Copy.

Shanghai, 26th March, 1853.

FOR SALE.

P. F. RICHARDS & Co.,
SHIP CHANDLERS, STORE-KEEPERS & GENERAL COMMISSION AGENTS,
SHANGHAE,
Established in 1844,
SHIPPING SUPPLIED WITH FRESH PROVISIONS.

NOTICE OF REMOVAL.

THE undersigned beg to give notice, that they have removed their Establishment, to the Godown formerly Alam Godown, fronting James MacDonald, Esq.'s Property, and quite close to the River.

P. F. RICHARDS & Co.

Shanghae, April 19th, 1853.

NOTICE.

THE undersigned are now prepared to supply *Soda-Water, Lemonade, Seltzer-Water, Potass-Water, Magnesia-Water, Ginger-Beer, Ærated Raspberry, Do. Gooseberry, Do. Capillaire, Do. D' Orgeat*, and *Do. De Gomme.*

P. F. RICHARDS & Co.

Shanghae, April 19th, 1853.

Ex *MARY SHEPHERD.*

JUST received and on sale by the undersigned another fine assortment of *Huntly & Palmer's* READING BISCUITS, viz.,

Mixed, Queen's, Pic Nics, Cracknals, Coffee, and Ginger Biscuits.

Seed, Lemon, and Currant Tunbridge Biscuits.

Rich Arrowroot, Albert, Dessert, Shrewsbury, Machine, Ginger Nuts, and Ginger Wafer Biscuits.

ALSO,

A few prime Hams and Cheeses, Sperm-candles, and night-lights.

P. F. RICHARDS & Co.

Shanghae, February 25th, 1853.

Ex *BON ACCORD.*
JUST LANDED AND ON SALE BY THE UNDERSIGNED,

A superior Invoice of OILMAN'S STORES, selected from one of the celebrated London Oilman's Manufactories, viz., Extra Hot Pickles; Gherkins, Onions, Walnuts, Cauliflower, Beans, Piccalily, Chow-chow, Mixed, and West India Pickles; French Olives; Capers; Pints—Lemon Pickle; Worcester, Chutney, Harvey's, and Reading Sauces; Mushroom and Walnut Cutsup; John Bull and Beef-steak Sauces; Chili Vinegar; Pints—Raspberry Vinegar.

Tart Fruits in Quart Bottles, consisting of Apples, Rhubarb, Gooseberries, Cherries, Orleans Plums, Black Currants, Red Currants, Damsons, Raspberries and Green Gages.

Jams and Jellies in 1-lb.'s Stone-jars.

Red Currant, Black Currant, Damson, Strawberry, Gooseberry, Raspberry, Plum, Pine-Apple, and Green Gage Jams, and Orange Marmalade.

Red Currant, Black Currant, and Pine-Apple Jellies.

Salad Oil in Pints; and Best Durham Mustard in ½-lb.

Upright Anchovy Paste; Sardines and Yarmouth Bloaters.

Mock Turtle, Roast Mutton, Roast Beef, and Roast Veal in 2-lb.'s Canisters.

Ox Tail Soup; Soup and Boulli.

Fresh Salmon in 1 and 2-lb.'s Tins.

Also a few fine Yorkshire Hams, and Chedder Cheeses.

P. F. RICHARDS & Co.

Shanghae, February 2d, 1853.

FOR SALE BY THE UNDERSIGNED.

A fine English COW, with a COW-CALF by her side. The Cow is in good condition and gives a large quantity of Milk.

J. LOCKHART & Co.,
Butchers & Bakers,
Yang-king-pang Bridge, Shanghae.

March 4th, 1853.

FOR SALE.

AT the Godowns of the undersigned, Allsopp's PALE ALE, ex *Abergeldie.*

DIROM, GRAY & Co.

Shanghai, 1st October, 1852.

ON SALE.

PORT, 4 years in bottle; PALE and LIGHT GOLD SHERRY; and PALE BRANDY, from the Stock of Messrs. J. & C. White & Co., of London. Apply to

SYKES, SCHWABE & Co.

FOR SALE.

ANCHORS, and CHAIN CABLES. Apply to

SYKES, SCHWABE & Co.

FOR SALE.
AT THE GODOWNS OF THE UNDERSIGNED.

A QUANTITY of best English Sheet LEAD, also the following BEER now landing per the *Mary Shepherd*, from the house of Whitbread & Co., of London. London PORTER in Hogsheads and Bottle. PALE ALE in Hogsheads and Bottle.

SMITH, KING & Co.

Shanghai, 25th February, 1853.

FOR SALE.
AT THE GODOWNS OF THE UNDERSIGNED.

SUPERIOR PALE SHERRY, MADEIRA, CHAMPAGNE, and PORT Wine; and a few cases of fine French BRANDY; also superior bottled STOUT—just received per *Crystal Palace* from Henry Tatham & Co., London.

SMITH, KING & Co.

Shanghai, January 14th, 1853.

PERUVIAN GUANO,

IN quantities to suit purchasers, on sale at the Godowns of

SMITH, KING & Co.

Shanghai, 31st March, 1852.

FOR SALE.

A Square Grand PIANO FORTE, in Mahogany Case, by Broadwood, London,—price $150. Apply at the Office of this paper.

FOR SALE.

Ex *BALMORAL.*
JUST RECEIVED AND ON SALE AT THE STORE OF THE UNDERSIGNED.

A very superior assortment of Ladies' Goods direct from Paris—consisting of—
BONNETS, WHITE MUSLIN-DRESSES, CAMBRIC and LAWN-HANDKERCHIEFS, PARASOLS, LACES, EDGING, CHEMISETTES, RIBBONS, &c., &c.

M. GABRIEL, & Co.

Shanghae, June 9th, 1853.

FOR SALE.

SUPERIOR PALE SHERRY, MADEIRA, and PORT WINE, from Phelps & Co., London. Apply to

AUGUSTINE HEARD & Co.

Shanghai, 22nd March, 1853.

PUBLIC SALE.

TO BE SOLD BY PUBLIC AUCTION,
(of which due notice will be given,)

THE BUNGALOW belonging to G. F. HUBERTSON, Esq., lately occupied by Messrs. P. F. Richards & Co., as a Store, and now tenanted by E. A. Reynolds, Esq., containing Eight Rooms with Offices, and Out-houses attached. Marked *B.*, 79, on the Consular Plan.

Shanghae, 11th May, 1853.

HOUSES.

MISCELLANEOUS.

ROBERT PERT,
SAIL-MAKER,
AT THE MOUTH OF YANG-KING-PANG.
SHANGHAE.
N.B.—Flags of all descriptions made to order.

SEAMAN'S HOSPITAL.

THE above Institution is now ready for the reception of Patients both in the Public and Private Wards. Every attention has been directed to the ventilation of the building, the wards of which are seventeen feet high and afford accommodation for twelve beds with great comfort, or nearly double that number in case of necessity.

The charge at present will be one dollar per diem for sailors and one and a half for officers.

GEO. ROGERS HALL, M.D. } *Medical*
JOHN IVOR MURRAY, M.D. } *Attendants.*

Shanghai, 1st September, 1852.

COMMERCIAL HOUSE,
SHANGHAE;
SITUATED ON THE SITE OF THE LATE "VICTORIA HOTEL,"
IN THE STREET LEADING FROM THE *Second (or Tackee) Stone Jetty.*
BILLIARD-TABLES, & TEN-PIN ALLEYS ATTACHED.

CHAS. M. DONALDSON,
SHIP PROVISIONER;
"COMMERCIAL HOUSE," SHANGHAE.
VESSELS SUPPLIED WITH FRESH PROVISIONS DAILY.

R. MEREDITH,
CARPENTER AND BUILDER.
SHANGHAE.
N.B.—Blacksmith's work and Bell-Hanging done.

JAMES WENDLER,
SAIL-MAKER;
OPPOSITE THE
YANG-KING-PANG BRIDGE,
SHANGHAE.

EDWARD HALL,
BREAD AND BISCUIT BAKER;
AND GENERAL STORE KEEPER
SHANGHAE.
ALL KINDS OF FANCY BISCUITS MADE TO ORDER; SHIPPING SUPPLIED ON REASONABLE TERMS, BISCUITS REFIRED,
&c., &c., &c.

H. FOGG & Co.,
SHIP CHANDLERS, STOREKEEPERS, GENERAL AGENTS, AND AUCTIONEERS.
N. B.—For Goods Sold by Auction, account Sales and proceeds rendered 3 days from date of Sale.

SHOULD sufficient inducement offer they will hold an Auction monthly, or as often as occasion demands.

PURIFY THE BLOOD.
MOFFAT'S LIFE PILLS
AND
PHŒNIX BITTERS,

FOR the cure of Scrofula and Mercurial Diseases, Fever and Ague, Bilious Fever, Liver Complaints, Dyspepsia, Piles, Rheumatism, Scurvy, and Ulcers, a Purely Vegetable Medicine, beware of Counterfeiters.

The best Family Medicine now before the public.

It has been computed, that during the last twenty years, *three millions of persons have annually been benefited by the use of these Medicines*; a fact which speaks volumes in favor of their curative properties—a single trial will place them beyond the reach of competition in the estimation of every patient. By their use the blood is restored to a pure and healthy state, freed from all impurities. The system is not reduced during their operation, but invigorated, and they require no restraint from business or pleasure. The afflicted have in *Moffat's Life Pills* and *Phœnix Bitters*, a remedy that will do for them all that medicine can possibly effect.

The genuine of these medicines are now put up with a fine steel engraved wrapper and labels, and copyright secured according to the laws of the United States.

Prepared by W. B. MOFFAT, M.D., *New York.*
For sale by H. FOGG & Co., *Shanghai*

MISCELLANEOUS.

AMERICAN AND FOREIGN AGENCY,
CITY OF WASHINGTON, D. C.,
AARON HAIGHT PALMER,
Counsellor of the Supreme Court of the United States, Director.

THIS establishment was founded under the immediate auspices of leading Senators, and Members of Congress for the prosecution and recovery of Claims on the United States, before Congress, the Executive Departments, and Boards of Commissioners sitting in Washington;—Settlement of accounts with the Executive Departments, and obtaining the remission of Fines, Penalties, and Forfeitures, for alleged violations of the Revenue, or other Laws of the U.S.;—Recovery of Debts, Legacies, and Inheritances in the United States and Foreign Countries;—Investments in U.S. and State Securities, Collections generally, Remittances to any part of Europe, and other money business;—Purchase of Government lands for Foreign Emigrants, &c. It has efficient and reliable correspondents in the several States and Territories of the Union, and arrangements are in progress to establish Sub-agencies in the principal commercial cities thereof. Prompt and faithful attention will be given by the undersigned to all business confided to the Agency. He is solely authorized to settle the concerns of the late firm of PALMER & SNETHEN. Letters must be post paid.

Office, opposite the Treasury Department.

AARON H. PALMER,
Willard's Hotel.

Washington, June 3rd, 1852.

HOLLOWAY'S OINTMENT.

A MOST MIRACULOUS CURE OF BAD LEGS, AFTER 43 YEARS' SUFFERING.
Extract of a Letter from Mr. William Galpin, of 70, Saint Mary's Street, Weymouth, dated May 15th, 1851.

To Professor Holloway,

Sir,—At the age of 18 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed. Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried, but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisements and advised her to try your Pills and Ointment; and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and, strange to relate, is now in good health. Her legs are painless, without seam or scar, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 43 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) WILLIAM GALPIN.

A PERSON 70 YEARS OF AGE CURED OF A BAD LEG, OF 30 YEARS' STANDING.
Copy of a Letter from Mr. Wm. Abbs, Builder of Gas Ovens, of Rushcliffe, near Huddersfield, dated May 31st, 1851.

To Professor Holloway,

Sir,—I suffered for a period of thirty years from a bad leg, the result of two or three different accidents at Gas Works; accompanied by scorbutic symptoms. I had recourse to a variety of medical advice, without deriving any benefit, and was even told that the leg must be amputated, yet, in opposition to that opinion, your Pills and Ointment have effected a complete cure in so short a time, that few who had not witnessed it would credit the fact. (Signed) WILLIAM ABBS.

The truth of this statement can be verified by Mr. W. P. England, Chemist, 13, Market Street, Huddersfield.

A DREADFUL BAD BREAST CURED IN ONE MONTH.
Extract of a Letter from Mr. Frederick Turner, of Penshurst, Kent, dated December 13th, 1850.

To Professor Holloway,

Dear Sir,—My wife had suffered from Bad Breasts for more than six months, and during the whole period had the best medical attendance, but all to no use. Having before healed an awful wound in my own leg by your unrivalled medicine, I determined again to use your Pills and Ointment, and therefore gave them a trial in her case, and fortunate it was I did so, for in less than a month a perfect cure was effected, and the benefit that various other branches of my family have derived from their use is really astonishing. I now strongly recommend them to all my friends.

(Signed) FREDERICK TURNER.

A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.
Copy of a Letter from John Forfar, an Agriculturist, residing at Newborough, near Hexham, dated May 15th, 1850.

To Professor Holloway,

Sir,—I was afflicted with a swelling on each side of the leg, rather above the knee, for nearly two years, which increased to a great size. I had the advice of three eminent Surgeons here, and was an inmate of Newcastle Infirmary for four weeks. After various modes of treatment had been tried, I was discharged as incurable. Having heard so much of your Pills and Ointment I determined to try them, and in less than a month I was completely cured. What is more remarkable I was engaged twelve hours a day in the Hay Harvest, and although I have followed my laborious occupation throughout the winter, I have had no return whatever of my complaint. (Signed) JOHN FORFAR.

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.
Copy of a Letter from Mr. Francis Arnot, of Breahouse, Lothian Road, Edinbro', dated April 29th, 1851.

To Professor Holloway,

Sir,—For more than twenty years my wife has been subject, from time to time, to attacks of inflammation in the side, for which she was bled and blistered to a great extent, still the pain could not be removed. About four years ago she saw, in the papers, the wonderful cures effected by your Pills and Ointment, and thought she would give them a trial. To her great astonishment and delight she got immediate relief from their use, and after persevering for three weeks the pain in her side was completely cured, and she has enjoyed the best of health for the last four years. (Signed) FRANCIS ARNOT.

The Pills should be used conjointly with the Ointment in most of the following cases:—

Bad Legs,	Chilblains,	Fistulas,	Sore-throats,
Bad Breasts,	Chapped hands,	Gout,	Skin-diseases,
Burns,	Corns (Soft),	Glandular Swellings,	Scurvy,
Bunions,	Cancers,	Lumbago,	Sore-heads,
Bite of Moschetoes and Sand-Flies,	Contracted and Stiff Joints,	Piles,	Tumours,
Coco-bay,	Elephantiasis,	Rheumatism,	Ulcers,
Chiego-foot,		Scalds,	Wounds
		Sore Nipples,	Yaws.

Sold by the Proprietor, 244, Strand, (near Temple Bar) London, and by all respectable Vendors of Patent Medicines throughout the Civilized World, in Pots and Boxes, at 1s. 6d., 3s. and 6s. each. There is a very considerable saving in taking the larger sizes.

N.B.—Directions for the guidance of Patients are affixed to each Pot or Box.

N.B.—A file of the *North-China Herald* can constantly be referred to at the Offices of Mr. HOLLOWAY.

THE
North-China Herald.

SHANGHAI, SATURDAY, JUNE 11, 1853.

MARRIED.—At Liverpool, on the 10th March, JOHN HAMMOND WINCH, Esq., of Shanghae, to JULIA SCHWINN, daughter of C. R. Taylor, Esq.

WE have been made aware that a word used of the Insurgents in our leader of the 7th ultimo, may require some explanation for readers both here and at home. We stated that they were "Christians of the protestant form of worship." By the word "protestant" our object was to express more especially that they were though Christians, *not* Roman Catholics. The existence of Roman Catholic communities of natives in different parts of this country for periods of one or two hundred years past is well known to most of our readers, who might unless otherwise informed naturally have been inclined to suppose the insurrection to have emanated from them. Hence the use of the word now explained. The Insurgents at Nanking have no connection with Roman Catholicism. They do not acknowledge the supremacy of the Pope, are probably scarcely aware of the existence of that spiritual potentate, and in their religious system no sign has been detected of a priesthood, mediating between God and man. They may indeed lay claim to the title of *protestants*, in so far as they formally *protest* against an existing Chinese notion that it is only the Sovereign who, as high priest of the nation, is entitled to address the Superior Heavenly Power.(*a*) For the rest we refer to the translations with which Dr. Medhurst continues to oblige us and the public; and from which our readers can for themselves perceive how little affinity there is between the religious creed and forms of the new Chinese Christians and the faith and ecclesiastical system of their Roman Catholic countrymen.

We must now notice an editorial in the *Hongkong Register* of the 20th ultimo on our above mentioned article of the 7th. Our contemporary seems sorely annoyed at the idea of the Insurgents being Christians; and is altogether so very wroth with them and us, that we have been induced to look over a year's file of his numbers, if possible to discover the cause.

We perceive that in January of last year his news on the rebellion for his subscribers consists of a long suppositious letter in the farcical style, purporting to be from a Chinese and descriptive of imaginary combats between such Imperialist commanders as Kan-do, No-fee, Kan-savee, &c., and the Insurgents. Upon this he remarks:—

> The news sent us by our friend, will be found in another part of the paper, and without further preamble we submit them to the serious consideration of our readers. We may mention that the account states that the rebellion is extinguished by the capture and death of Teen tih; perhaps so; at all events we hope so, as we are sick of the man, his yellow carriage, his coinage, and his prophet.

His news for February 1852 is:—

> That there is no rebellion against the Tartar dynasty, and that the disturbances are mere insurrectionary movements brought about by the usual causes for such risings in all nations.

We know that some months at least before this and within 300 miles up a navigable river from the spot where our contemporary was writing, the rebel Chief had assumed the state of a Sovereign and established a court of subject "Princes" composed of the Generals of a regular army, organized as it now still is. Nevertheless in the next month, March 1852, our contemporary states:—

> Our readers have all heard of such a thing as a 'Fuddle-ometer' for ascertaining the sobriety of an individual, and perhaps some of them may have heard of another meter, proposed by Franklin, to measure the capacity of fools. At present we have got hold of a very good meter for measuring the credulity of people, in the rebellion in China. It might be made useful for measuring other matters, but for the present, we only take it as a credulity measurer. Leaving Hongkong credulity out of question, we find the instrument very useful in India and England. * * * *
>
> The excessive, or boiling heat of credulity, is exhibited by the *Madras Spectator*, who discourses as follows in its issue of 31st Dec. last:— * *
>
> "The successes of the rebel Army appear uninterrupted, and of a solid description, nor would the ultimate triumph of the pretender be at all surprising. On the contrary, we should rather wonder if the Royal Arms prevailed against him." * * * *
>
> From these uninterrupted successes, our contemporary with a more acute vision than the man that made the mile-stone, sees through it, with prophetic ken, the division of the Chinese Empire, inferring this also from the incapacity of the Chinese Government.—
>
> "The Cabinet of Pekin obviously knows not how to grapple with the Insurrection."

Poor *Madras Spectator!* with your silly opinions and surmises!

In April 1852 the *Hongkong Register* gives the following for the information of the political and commercial world:—

> THE REBELLION.—We said nothing about this, last *Overland*, and the following correspondence with our chief informant comprises all that we know or can learn on the subject:—
>
> MY DEAR,——
>
> Any news about the Rebellion?
>
> Yours truly,
>
> THE EDITOR.
>
> MY DEAR,——
>
> None.
>
> Yours truly,

(a) See translation of the "Book of Religious Precepts" in our issue of the 14th ultimo.

In June last however he shows how careful he has always been that the public should not be misled in this matter:—

> We have never doubted that there were disturbances in this province, but we have done what we could to disabuse the public mind of the notion that they existed to an extent to endanger the present ruling dynasty of China.

Again in July:—

> We plead guilty to such a total indifference about the rebellion that if rumours do not come to us, we do not take much trouble in seeking for them. This, which would be a great crime in a journalist where *news* were concerned, will we trust be held for a virtue, where mere *gup* is in question.

No man is likely to get news unless he seeks for it, as we can fancy the readers of the *Register* saying. But when news of the rebellion *does* at last get to him, he repudiates it. Thus in November last, after giving some intelligence from the *Peking Government Gazettes* which, consisting of reverses on the side of the *Imperialists*, was perfectly reliable he adds:—

> For ourselves, we still hold fast our ancient faith on the subject of Chinese battles, sieges, &c., &c., and also do not feel much inclined to more belief in Chinese rebellions than formerly

In about a month afterward the rebels had taken Han-kow the greatest commercial mart in the interior of China and Woo-chang the capital of the province in which it is situated. Their movements then began to affect the trade of Shanghae, the constant and, generally speaking, consistent accounts from which place, backed by the confessions in the *Government Gazettes* of ruinous expenditure, of worthlessness of the Imperial Commanders, of the existence of a "false Emperor" (i.e. an aspirant to the throne) of "false Ministers" and "false Generals" must have convinced the most of those who had hitherto been sceptical that a hard struggle was going on for the sovereignty of the country. But our indomptable contemporary still declares in January last:—

> We have not changed our opinion in the least on the disturbances which are now agitating China: they have been and are no doubt the cause of much distress in the country, but that there is any aim in them beyond the mere love of plunder, which seems altogether to be local, the so called rebels not holding one foot of ground except the place they stand on, we deny.

Even he is however henceforth obliged to change his tone. The rebellion is too serious to be altogether pooh-poohed, but then the rebels—

> "Hold not one foot of ground except the place they stand on."

As this circumstance together with hard names such as robbery, plunder, licentiousness, murder, wanton cruelty, &c., &c., have been during the past few months, and still continue to be, the most weighty *arguments* of those who are inimical to the rebels, we may here devote a little space to their consideration.

Nothing that the rebels have done has more convincingly proved the sagacity as well as courage of the counsels by which they have been guided, than their remaining in Kwang-se until their forces had materially increased, and become inured to war; and their then crossing the southern mountain chain and steadily advancing by the common highway through the centre of the Empire to its ancient capital and the most commanding military position it contains; without weakening their force by leaving garrisons in less important places, but yet taking care to collect on the route large supplies of money and provisions to maintain them there, where they have permanently established themselves. By this bold, and deliberately executed proceeding they have struck a fatal blow on the Manchoo power, cutting the Empire in two and attaining a moral weight which has already produced its effects in the collateral insurrections of Kwang-tung and Fuh-keen.

As to robbery and plunder *we deny on evidence* that the rebels have robbed and plundered otherwise than the highly disciplined forces of civilized England did during their operations in China ten years ago. As the English extorted a ransom from Canton and then left it unharmed, so the rebels have extorted ransoms from many cities on their way and in like manner left them unharmed; and as the English plundered Chin-keang and other cities taken by storm, so the Insurgents have plundered Chin-keang and other cities taken in like manner. "Two blacks" it may be argued "do not make a white;" but we deny that in the case of the rebels there is any "black." We give here no opinion upon the justice of the English war; but certain it is that while it was made exclusively for the maintenance of commercial interests; the rebels, after having been first driven into the field in defence of their bare lives against religious persecution, have since warred as patriots to free their country from the yoke of a comparatively barbarous race, *and from a mal-administration and tyranny which alone have rendered their enterprise possible.* They may feel justified in doing much in such a cause for which we, in one less vital, could have found no excuse. For instance, they may—to advert to the charges of "murder" and "wanton cruelty"—feel themselves justified in exterminating the Tartar conquerors of their country, who would if they could, exterminate every one of them to-morrow. And they *might* feel justified in putting to death all Chinese taken in arms against them as traitors to their country. They however do not so act. On this point we *know* that the accounts of their proceedings have been unvarying, and always consistent with reason. Volunteers who have persisted in keeping the field against them, and mandarins who have exerted themselves to carry out the Emperor's reiterated orders for their "extermination," have met with the same measure of mercy they themselves have meted; but regulars, whether officers or men, who have simply marched against them in obedience to orders and have displayed no special enmity, have been constantly treated with remarkable clemency. As to Chinese women and children there is positive testimony, and that from the Insurgents' unfriends, that capital punishment is promptly inflicted for rape and that amidst all the bustle of war unusual precautions are taken to prevent every abuse of the former, while the latter are treated with marked care and tenderness.

After the extracts given above, our readers will understand why the *Register* is so very angry with us and the Insurgents. That the latter should prove dangerous to the existence of the Tartar dynasty, in audacious defiance of our contemporary's predictions, was bad enough: that they should have a claim to our sympathies as Christians is intolerable. It is therefore decided by our contemporary to be an "absurd and preposterous idea;" and we are gravely charged with a "presumptuous hardihood which is barely conceivable" because we (bold bad man!) have stated that "the Ten Commandments are strictly enforced by the leaders of the movement."

Our contemporary then observes:—

> No Christian abroad could read the second paragraph of this article without believing that this *Tae-ping-wang* is to be the regenerator of China, not only socially and politically, but morally and religiously.

How dare he!—the *Hongkong Register* have always jauntily ignored him and his.

Our statement that the Insurgent Leaders are "not merely formal professors of a religious system, but practical and spiritual Christians," the *Register* (after duly preparing the way by saying "he desires to write gravely, &c.") calls "sheer nonsense and humbug." The verdict of "nonsense" will not alter the fact: even though pronounced by the *Hongkong Register;* and as we lay no claim to superior wisdom, we have personally no objections to urge against the term. But we have something to say on the word, "humbug." Believing the subject far too serious to allow of one-sided or party statements and being moreover no party in the matter, we penned that phrase, and indeed the whole article, with the wish to be most truthful and single-minded. When the word "humbug" caught our eye we were unable to define it exactly, but had a notion that deceit was a chief feature in the quality it indicates; and on turning to our Webster found the following explanation:—

> HUMBUG, *n.* An imposition under fair pretences; a person who thus imposes. [*A low word.*]

Johnson too has:—

> HUMBUG, *n.s.* An imposition; a very low word.

Now, our contemporary, immediately after his article which we are now considering, extracts a passage from an Indian paper in which "scurrility" and "personality" in newspaper contemporaries are fitly reprobated; and wherein those who—

> "consider it becoming to substitute insult for argument and abuse for reason"

have all manner of bad-heartedness attributed to them: enry, jealousy, &c., &c. In extracting this our contemporary observes,—

> We say Amen to it with all our hearts.

We await, therefore, a prompt apology for his having, by means of the word humbug, ascribed imposition to a brother we; a circumstance we courteously assume to be the result of a slip from his facile pen.

Our contemporary is, we perceive, not exempt from a common failing which consists in abstaining, with much respect and reverence, from handling religious subjects *when they furnish strong arguments in favour of our unfriends.* Thus he observes of the rebels;—

> No one can say what amount of christianity may be in their ranks.

On no! It would be very wrong—presumptuous hardihood in fact—to speculate on the good that may exist among them:—

> But we may freely judge of the amount of extravagant imposture and wild fanaticism which is found there.

Of course. We are quite free to accuse them of the highest crime we can lay to the charge of brother man: religious imposture or blasphemy.

On one point we perfectly sympathize with our contemporary in his condemnation of the rebels. We fully agree in his impressive denunciation of their tobacco-smoking prohibition. This we consider (to use the hyphenic phraseology that our contemporary himself, when in his witty moods, is wont to indulge in) a-most-strenuously-to-be-resisted-invasion-of-the-rights-of-man; and we assure him that if he should be disposed to wield the sword as well as the pen in this matter, we shall heartily join him in an unflinching defence of our respective weeds.

But what are the offences, those "more weighty ones" which our contemporary rather mysteriously says are left unnoticed while tobacco-smoking, "the very least of the vices" is attacked? The Ten Commandments, whether "enforced" or not, surely "notice" pretty nearly all "the more weighty vices." In the Insurgents' version, both the seventh and the ninth commandments are made more comprehensive than in ours; while the use of opium, the peculiar vice of China, is forbidden. This our contemporary notes, and then expresses wonder at the interdiction

> being tacked on to the end of the seventh, though what connexion there is between the offences is not very apparent.

Worthy and unsophisticated contemporary! Have you indeed lived some years in Hongkong, a place reprobated by yourself as a nest of all the vices, without having heard of the connexion between opium smoking and prostitution—that the opium pipe is in China a never-failing adjunct of the brothel?

The *Register* gives us the following, we will not say with "presumptuous hardihood," but with a very amusing assumption of superior sagacity:—

> It seems never to have struck any one on board the *Hermes*—at all events it does not seem to have struck the writer in the *North-China Herald*, or writers of any of the private correspondence that we have seen, that this "practical and spiritual christianity" might have been put on for a purpose.

Now only think what simple-minded, confiding fellows "the people on board the *Hermes*," must have been that this suspicion never crossed their minds! Our contemporary, however—shrewd man of the world and thoroughly up to the dodges of the Chinese—saw the truth at once at the distance of a thousand miles; and accordingly he tells us:—

> We believe that *Tae-ping-wang* and several of his leading followers have been in Hongkong, where they, in addition to such scriptural information as they possess, must have picked up a good deal of information as to the powers of Western nations, and it is more than likely that acting on the principle which seemed to guide the Christian Union, they professed for a consideration. They professed to be Protestants most probably in the hope of assistance from their protestant brethren.

With what astute foresight the rogues had composed and printed all their religious books to deceive us! And mark how they abstained, in the first instance, from giving themselves any trouble with our simple countrymen to get our assistance! In this abstinence there was undoubtedly a purpose, only we, endowed with a less profound cunning are quite unable to pierce their policy.

We perceive that the *Register* is equally indisposed to the rebels at Amoy, though not Christians. The facts as stated in the reports of foreigners, given by our contemporary himself, are that—

> "They have kept wonderful order, not an article having been taken from the inhabitants either native or foreign;"

and have

> "displayed a most courtly behaviour to them (the English residents) sending one guard to protect the foreign factories, and another to protect the Consulate."

But the *Register*, our contemporary is superior to the facts: the Insurgents "are ill-dressed and ill-favored men" (the shameless individuals!) and therefore they are "robbers" or must soon be "robbers." Oh ye plain-visaged, honest poor henceforth hide your patched up coats and ugly mugs!

Whatever our differences with the *Register* may be there is a perfect agreement between us as to the proper policy for foreign states, inasmuch as the following is precisely, what we have been advocating:—

> It would not appear to us to be the policy of foreign governments to interfere between the contending parties. If it is a great national movement—if the great body of the people desire a change of government, why should foreigners interfere to prevent that change. If the Tartar government has not enough of energy and power left in it to put down the rising of a few factious and insubordinate men; it is time the government be placed in other hands. Our best policy is to take care of ourselves, leaving the Chinese and Tartars to fight their own battles.

But with *Conservative* a writer in the *China Mail*, six of whose letters are now before us we differ both as to the facts, past or present, and as to the policy foreigners should observe.

His letters are so full of what have been aptly, termed "false facts," of one sided reasoning and illogical inferences—there is so much that is open to easy criticism throughout—that, their length considered, the critic labors under a serious embarras des richesses and knows not how much to notice or what to select.

There are many excellent qualities attributed to the Imperialists; to which we have nothing to object. We should be glad to believe we had been living with people so worthy. But there is also great store of very naughty words associated with our friends the rebels at Nanking, as:—

> "Treasonable, despicable, shameful roguery, thieves, robbers, outlaws, mendacious marauders, ferocious, desperate men, barbarously, ravaged, glutted, pillaged, impostors, ruthlessly, massacred, murderous, blood and carnage, bloodshed and murder, most wanton and brutal murder, ("bloody murder" in short), booty, depredations, fearful destruction, desolating scourge, terrible scourge, brigands, desperadoes, exactions and cruelty, plunder and exactions, fire, plunder, violate, such a band."

All this, however, moves nothing, *Conservative* speaking of Dr. Macgowan's writings says:—

> "What a perversion of language to dignify a band of marauders and outlaws by the sacred name of *patriots*."

Dr. Macgowan might reverse the censure and exclaim:—

> What a perversion of language to stigmatise a band of patriots with the atrocious names of *marauders* and *outlaws*.

The reasoning would be equally forcible.

As to *Conservative's* correctness, witness the postscript to his Letter II where he states that the rebels—

> "abandoned Nanking two weeks after taking it"

and then proceeds to draw inferences from that "fact" just as confidently as from any other he has given. We *more* than suspect that those "true and particular accounts of bloody, murders" and massacres with which he has horrified the readers of the *Mail* are on a par with this abandonment of Nanking in point of accuracy.

Again, what does he mean by telling the public this in Letter IV:—

> They (the Insurgents) thus traversed by means of the rapid current of the Yang-tsze-keang, a distance of over three hundred miles in *six weeks*. Their success in this part of their progress as well as at Nanking itself was owing very much to the *celerity of their progress.* They thus came upon all the cities in a state unprepared for defence.

Does he think that the rebels have massacred long division too, and hope to cram an absurdity into the minds of readers by dint of italicizing? which by-the-bye, reminds us of the vehemence with which people assert a thing they wish should be credited while they have an uneasy feeling that they are themselves shutting their eyes on its falsity. Six weeks contain One thousand and eight hours, which, the distance being 300 miles, gives a *speed* or *celerity* of a mile in three hours on a river which at Nanking is always flowing *down* at a rate varying from 3 to 5 miles an hour according to the state of the tide. The rebels might have performed the distance without difficulty in two days and a half.

We now beg our readers to consider in juxta-position the following extracts from *Conservative's* letters:—

We are to leave all events to God who may put down one and set up another in his sovereign pleasure.	Let every asked for and aid be cheerfully granted to the Imperialists..... .....I would rejoice to see any number of ships engaged in conveying stores and supplies to the Imperial Army.
We are to inculcate 'subjection' to the powers that be"—except for conscience' sake. [This exception is only mentioned in the *first* letter before it was known that the insurrection had its rise in a fight "for conscience sake."]	Will they (foreign powers) continue to suffer the peace of the country to be disturbed by marauding bands of rebels causing an interruption of trade.
[After saying that several of the rebel leaders from the year 1846, on preached the doctrines of Christianity in Kwang-tung and Kwang-se he states:]—At first the magistrates did not molest them admitting they were good people and that the doctrines were good, but afterwards they persecuted them and two of their number died from their sufferings under these persecutions. At first they had no intention of rebelling against the government but being goaded to it by their persecution.....	If the Imperial Government is not able to disperse them (the rebels) so that trade and commerce can be renewed, then I think the only course left for foreign powers in order to *protect* and *continue* their own commerce will be to quell the insurrection themselves.
But what are these outward forms and observances [*Conservative* here classes the disuse of opium and of obscene language as mere outward forms and observances] where the internal grace and spirit of the gospel are wanting; which is "peace on earth and good-will to man" "love to enemies" "the patient endurance of persecutions," are wanting.	It yet remains to be seen whether the Imperial forces have no power to disperse or destroy the insurgents. In case they have not I trust His Excellency (Sir George Bonham) will scour the country in all directions till all the channels of trade and commerce are opened.
Teach them (the Insurgents) that the doctrines of Jesus do not authorize his followers to resist persecution by a resort to arms.	
God has given us his Holy Word as the standard by which to judge the conduct of men. In it there is no principle more explicitly laid down than this that we may not *do evil* that good may come; neither may we approve of it nor rejoice at it when done by others.	I would rejoice to see some foreign power or powers proffer immediate aid to the Emperor for the purpose of subduing the insurrection.
All which is to say that is very wrong for the rebels to shed blood in resisting the persecuting mandarins in order to secure liberty of conscience.	All which is to say that it is very right for foreigners to shed blood in assisting the persecuting mandarins in order to secure the interests of trade.

Conservative declares that his only wish is to prevent "the effusion of blood;" but he earnestly urges foreign states to "quell the insurrection." "Shed no blood" says he "but scour the country." Insurgents gore is, we presume, no blood.

We think it will not be necessary to say more on *Conservative* after his scheme in Letter VI, for making a happy family

of the Rebels, the Imperialists and the Foreigners. It is one of the most unpractical propositions for a harmonious union of discordant feelings and interests ever propounded by closet politician. A or some foreign governments are to subdue this rebellion under conditions of which we here give a few: The expenses of the aiding force to be paid by the Imperial Treasury (which is already quite empty;) complete toleration for all religious beliefs (which the Manchoo Government will the more sincerely assent to after being nearly upset by a sect of Christians;) ambassadors at Peking and diplomatic intercourse by each nation in its own language (an excellent means for coming to understandings with the Court;) the Chinese Government to pay a bounty for the destruction of pirates (the English having abolished theirs;) officers of both countries to unite in effective measures to prevent smuggling (experience having shown how well they can do it;) foreign power or powers to guarantee the *entire cessation of the opium trade at the expiration of ten years*, by a gradual decrease of 8,000 chests per annum.

Conservative then remarks:—

"Some such stipulations as those, made and carried out in good faith[!!] by the high contracting powers would gain for foreign intercourse and commerce *all* that the most sanguine can hope to attain by a change of dynasty."

That is to say, if without a change of dynasty all were well, all would be well. Of course it would. But why stop short there? Why not arrange at once for having the millenium?

ACTION AT CHIN-KEANG-FOO.

WE have through an authentic channel by favour of a private letter, obtained intelligence from Chin-keang-foo to the 30th ultimo:—

"On the 28th May the whole fleet (Chinese imperial fleet) ran up abreast of Chin-keang and opened a very heavy fire upon the stockades and junks along the banks of the river—this was returned with spirit. The position of the insurgents however is so admirable, that nothing but a land force, (and a very effective one too), will ever be able to dislodge them. They have fortified the heights overlooking the river with some very heavy guns, and as soon as we were fairly abreast of them, they favoured us with a specimen of their gunnery that was any thing but pleasant. I was of course anxious to go in and win and volunteered to steer the *Agnes* into action, but the first shot struck just under the stern of the ship throwing the spray over the wheel; the second went between the main and mizen just over my head, and had we not got out of range as soon as we did, the probability is the third would have left me without a head! On tacking and standing back past the heights, we were again favored: one shot going into the cabin and knocking the second officer's chest into a bundle of firewood, and another going into the forecastle like a bull into a China-shop. All this time we were not idle I can assure you, but every vessel was firing as fast as possible. At last, the powder being nearly expended, we withdrew; and are now lying about 1½ mile from the town. The casualties on our side are three killed and two wounded. The loss of the insurgents cannot be ascertained."

The writer adds:—

"During the Engagement 6,000 Imperialists were lying within 3 miles of Chin-keang-foo, who coolly looked on without attempting to aid the attacking force, or the result might have been different. "The writer is of opinion, that a thousand determined men would soon make themselves master's of Chin-keang, but does not think a hundred thousand such troops as are about them would effect anything. Many red buttoned mandarins are in the Imperial fleet whose occupation is divided between *sleeping and smoking*. In the above named action the *Antelope* was "much cut up in her rigging and sails, and the *Dewan* had her flying-jib-boom shot away besides other damage;—the lorchas were quite useless their firing being rather *promiscuous*, several of their shot striking friends instead of enemies."

We hope the effect of the above action will be to convince the mercenaries that they have no child's-play, to expect in encountering the insurgents and much as we deprecate their interference with either party, we should be sorry to hear of brave men losing their lives in so hopeless and unworthy a cause as, that appears to be, they have so thoughtlessly espoused.

NEWS FROM LOOCHOO AND THE JAPAN EXPEDITION.—The *Caprice* had sighted the Saddle Islands, when the *Susquehanna* and *Mississippi* were standing out to sea on their transit to Loochoo, and accompanied them thither. The above vessels arrived safely at their destination and their crews were enjoying themselves extremely in that fine climate when the *Caprice* left; another store-ship the *Supply* was at Loochoo.

The natives and authorities had neither been hostile nor friendly to them, but simply received them quietly and allowed them to go into the country. Mr. Bayard Taylor was away on an exploring expedition. The *Caprice* left there on the 1st instant, and will return to Loochoo to-day if her coaling, &c., is completed.

LATEST FROM AMOY.—The *Hermes* brings intelligence that the Imperialist fleet had returned to Amoy, but the Insurgents did not await their attack within the city but turned out and drove the Imperialists off with heavy loss: they had also taken three mandarins whom they immediately beheaded.

We hear, further, that the Insurgents at Amoy have sent in their allegiance to the Prince at Nanking.

If it be true, as is also rumoured, that fresh insurrections are on the eve of breaking out in the South—the Imperialists must move heaven and earth to keep their own.

DESTRUCTION OF A PIRATE-FLEET BY H. M.'s STEAMER "RATTLER."—We gather from the Southern papers, that the *Rattler* has had a gallant action with a Pirate-fleet that has long infested the Eastern Coast and been the terror of the towns and villages along it, near Namquan, in lat. 27· 15', and long. 120· 20' East, above the River Min.

Captain Mellersh after some difficulty succeeded in overtaking them on the 11th ultimo; favored by a dense fog he got in, their midst before they were aware of his approach. The *Rattler* having treated them to some effective broad-sides, Lieut. Pidcock by a well-directed shot into the pirate chief's large junk blew it up with all hands, by firing the magazine, and sunk another vessel alongside. The pirates made sail for the shore and on landing, were encountered by the villagers, who killed a great many of them. The *Rattler's* boats having meantime been lowered, the pirate-fleet was soon taken possession of. Lieut. Pidcock having been sent off to aid a junk in jeopardy, on attempting to board the pirate attacking, was overwhelmed by superior numbers, and he and quarter-master Ryder came by brave men's deaths, in defence of the oppressed. Their bodies could not be recovered before next day, and were then buried with the honors of war.

About 170 lbs. of molten silver were taken out of one burnt junk. Four other junks were captured and about fifty prisoners, and were carried into Fuhchow and delivered up to the Mandarins. About 84 guns consisting of twelve, eighteen and thirty-two pounders were taken from the pirates.

Captain Mellersh, who was most energetic in his duty and suffered severely from want of rest; (being up for three successive nights together); has done good service to the Chinese and the cause of humanity, by destroying this nest of robbers, and we hope the officers and men will be well rewarded for their gallant conduct.

Killed.—George A. Pidcock, 2nd Lieutenant—George Ryder, Quarter-Master—John Phillips, A.B.

Wounded.—William Boyce, Painter, severely—Edward Ward, Ord., dangerously, 15 wounds—Peter Doige, A.B., severely—George Wright, A.B., severely—Douglas Collins, A.B., severely—William Capon, 1st Class Boy, severely—Thomas Kelly, A. B., slightly, Stone bruises.

THE portion of Dr. MEDHURST's translations that we place this week before the public, testifies most convincingly that men of high intellectual powers and exalted views are engaged in the insurgent ranks. *The Imperial Declaration of T'hae-ping,—An Ode on the Origin of Virtue and the saving of the World;*—is, we understand, believed to emanate directly from the T'hae-ping-wang or Prince of Peace himself: if so, it is highly to his honour, and we trust there are many other noble spirits connected with him, who, if successful in their designs, will aid in reforming the loose principles and general immorality of the people.

MONSIEUR C. de Montigny, Consul de France at this port during five years; left here in the *Cassini*, yesterday morning at 4 o'clock, with his family.

The French Government have to regret the departure of an able and meritorious officer, and the loss of so amiable a family, we are sure, will long be felt by the residents of Shanghae.

Mr. B. Edan, at present official Chancellor of the Consulate, remains charged with the duties of Consul *ad interim* at Shanghae and Ningpo.

WE congratulate Doctor Charles Taylor on his safe return amongst us, from his venturous expedition to Chin-keang-foo;—we shall have much pleasure in giving his narrative to our readers next week: our columns being too much crowded and his return too late, to allow of our doing so in the present issue.

THE Great Indian Peninsular Railway was inaugurated on the 13th of April. A grand tiffin was given at the station at Tannah on the occasion. The *Supplement to the Bombay Gazette* is almost filled with the account of the crowds from all parts of India, &c., &c.,—the gay doings on the occasion and the many speeches spoken—all in praise of, and wishing success to, the Great Indian Peninsular Railway—the first railway opened in India.

NOTES *of a Trip from Shanghae to Chusan and Ningpo.*

The following notes are offered to the public with no idea of furnishing new facts in regard to China, but as the outline of a route, the desirability of following which when in search of health or pleasure, parties may thus be enabled to judge of—and as affording hints which would have been highly appreciated by those who now record one of the pleasantest tours they have made, doubly pleasant after a long sojourn in Shanghae.

Having determined upon a fortnight's cruize to Ningpo, the question arose as to how we were to proceed. A Lorcha might be hired at a heavy expense to convey us down the Yang-tsze-kiang, Mr. Wadman's boat was generally procurable to take passengers to Ningpo or even one of the clippers would occasionally accommodate strangers as far as Lucon—but after various enquiries we concluded that with a view of seeing as much of the country as possible in the shortest time, travelling across to Chapoo in canal boats would leave us more unfettered in our proceedings than any other plan. Accordingly at midnight of the 11th May, we started from the Ming-lee jetty in three boats such as are usually employed for visiting the hills. The night was extremely dark and the atmosphere surcharged with a dense fog, but the tide ran fair for ascending the river. Our men were evidently timid and required some persuasion to start, and after half an hour astonished us not a little by having succeeded unknown to us in turning back and bringing our boats nearly to the point at which we had embarked—and a little wholesome resolution was necessary to get them fairly underweigh.

12th May.—During the night we sculled up the river Wang-poo and at 7½ A.M. brought up opposite an unimportant village called Ming-hong—at a distance of about 70 *le* or 25 miles from Shanghae. Here we lost some time owing to our boatmen insisting on going on shore to lay in provisions, and ultimately we required to unfasten the boats and oblige the men to hoist sail or we might have been detained much longer. We now lashed the three boats together and breakfasted, moving along cheerily with a fair wind. After breakfast we walked along the banks of the river for some time, although the absence of paths and the numerous creeks requiring to be jumped over, or crossed in some fishing-boat which we chanced to find, made the proceeding far from agreeable. The country only differed from that surrounding Shanghae, in the less frequent dotting of the plain with graves and houses. The weather continued clear until noon when a temporary shower compelled us to return to our boats. During our walk our attention was directed to the numerous snakes running through the damp grass—they seemed quite harmless and are probably of the rat species, mottled yellow and brown on the back with yellow abdomen. We killed two over three feet long. The fine rich ripe apple odour arising from certain fields of a species of vetch much cultivated, and closely resembling clover to a careless observer, deserves notice.

At 5.30 P.M. we left the main river on our left and followed a tributary about 150 yards wide at its junction but gradually diminishing to about 70 yards.

Here we observed three pagodas in the distance and some hills to the Northwestward, which were probably those generally visited by residents in Shanghae. The absence of any thing representing country seats of wealthy Chinese could not fail to be missed in the landscape; that such country seats do exist we are well aware, but from the peculiar style of architecture they attract no attention. Elevated lights seen occasionally during the night we were informed indicated their position.

13th May.—We continued skulling all night without passing any place of importance—but a sudden change had come over the scenery. We were now traversing the garden of China. At 7 A.M. we caught the first glance of *Ping-hoo*, nestled among trees on the borders of the creek where it became much wider. The view was quite pretty and worth the trip of itself. We entered the town, passing under a neat three-arched bridge, from which a little vagrant threw a clod at us with the malignant grin only found among the younger members of the canaille; he was however promptly chastised by the numerous lookers on who seemed perfectly well inclined towards us. The town is formed of a mass of islets, and the numerous joss-houses peeping out from amidst clumps of old trees looked quite picturesque. The stream was crowded with rafts of bamboos and spars, and staked off into separate compartments by branches joined by ropes, and each surmounted by a twig of willow, leaving barely a passage for navigating the river; in these staked off portions the water chesnut and some other edible water plants are cultivated. The principal manufacture seemed to be coarse jars and pottery. The number of bridges joining the various islets is remarkable, and eight are said to be seen from one position. A five-storied pagoda in a good state of preservation on the right hand before leaving the town is the most prominent object—and to the right of the bridge by which we passed out there is a circular bastion pierced for 14 guns, but which was neither mounted nor guarded.

We now turned sharply to the left and entered a creek not more than ten yards wide. The sloping banks of this as of all the creeks passed along this morning are lined with the mulberry tree, in the most luxuriant health, covered with its large fleshy rich green leaves, and evidently cultivated with much care. Few of the trees exceeded 12 feet in height and everywhere young plants were ready to replace those that should be condemned. But a faint idea can be formed of the rich look of the country by those unacquainted with the luxuriance in which this tree grows. For our own part we could conceive nothing nearer approaching a well kept orchard extending for miles and miles. Along the creeks small boats were employed raising mud from the bottom for manure. This is accomplished by two long bamboos attached about a foot from the thick end, and covered with basket work; they form an apparatus not unlike a gigantic insect forceps in which the liquid mud is raised.

Shortly after passing *Ping-hoo*, hills were seen before us and proved to be those surrounding Chapoo.

Being now favoured with a fair wind our boats actually flew along and by half past 9 A.M. the walls of *Chapoo* were already visible. Following the canal which skirts the town and leaving the walls on our left we anchored off the suburbs at 10 o'clock.

(To be continued.)

MEMO. FOR THE HEADS OF THE PEOPLE.

Throughout the coast of China, and doubtless also in most parts of Eastern Asia, Malaria is less a source of debility and disease to foreigners than solar rays, which are to be guarded against not only because of their liability to bring on apoplectic symptoms, or to occasion a *coup de soleil*, but on account of their gradual and insidious action on the brain, an indirect yet fruitful cause of fevers and maladies of various kinds. As there are many whose occupations render some degree of exposure unavoidable, it is desirable that they should be made acquainted with all the available means of protection against this most deleterious agent,—the sun. The best contrived hats, and double-covered umbrellas afford very imperfect defence, even when one is under an awning, or travelling under the cover of a sedan, and unless his head consists wholly of skull the brain cannot but be oppressed and suffer more or less injury. Passing merely from a boat up the sides of a ship, or from the door to a sedan, or similar slight exposures have, in not a few instances, been attended with fatal results. An additional means of protection, and one as efficacious as a thatched roof could be, is within the reach of every one, affording a perfect defence to the brain, and liable only to one objection,—namely, its extreme simplicity, which is likely to be an impediment to its universal adoption. Let all who are under the disagreeable necessity of appearing out of doors, say two hours after sunrise, or the same period before sunset, keep a wet handkerchief on the head, saturated frequently with cold water, or a mixture of eau de cologne, bay-water, vinegar and the like and water. Thus by means of the friendly handkerchief, or napkin the equilibrium of the circulation may be maintained, and distension of the vessels of the brain avoided, and head-aches and a long train of evils effectually averted.—*(From* Dr. MACGOWAN's *Note-Book.)*

WE thank A CONTRIBUTOR for his courtesy; but, with the plethora of subjects we have in print and pressing for insertion, we cannot occupy our columns with long extracts from London papers.

ATMOSPHERICAL CHANGES.—

DURING the past ten days the weather has changed materially. In the first portion the heat was becoming severe, and the atmosphere was dry and the soil showings signs of being parched. On the 7th the wind became northerly, the heat diminished and a considerable fall of rain took place. Since which the weather has become still colder and rain has fallen almost uninterruptedly. Great changes have also been going on in the country; the grain which was apparently neglected and withering in the sun is now mostly housed, young cotton springing up in some places, in others newly sown, and active preparations are going on for planting the paddy crop.

(We have not room for the tables till next issue).

SHIPPING INTELLIGENCE.

ARRIVALS.

DATE.	VESSELS.	FLAG & RIG.	Tons	CAPTAIN.	FROM	Departures.	CARGO.	CONSIGNEES.
June 3	Tsar	A. ship	470	Schibye	Boston	Feb. 12	General	Russell and Co.
„ 6	Caprice	U. S. S.		Maury	H'kong, L'choo	May 6		
„ 7	Hermes	HMStr		Fishbourne	H'kong&Amoy	May 30		

DEPARTURES.

DATE.	VESSELS.	FLAG & RIG.	Tons	CAPTAIN.	DESTINATION.	CARGO.	DESPATCHED BY
June 3	Iona	B. schr	245	Dowman	Hongkong	Sundries	Jardine, Matheson & Co.
„ 10	Cassini	H I M S		De Plas	Hongkong		

PASSENGERS.—per *Cassini*, M. C. de Montigny, Consul de France, and family, consisting of MMme de Montigny, and MMlles de Montigny, MMme and M Mlle d'Alliot, and servants.

SHIPPING IN PORT.

MERCHANT VESSELS.

VESSELS.	C'tom House Nos.	Date of Arrival	FLAG & RIG.	Tons	CAPTAIN.	CONSIGNEES.	DESTINATION.	Intended despatch.
Balkan	761	May 21	B. schr	192	Wainwright	Birley, Worthington & Co.		
Balmoral	764	June 1	B. bark	356	Budge	Smith, Kennedy & Co.		
Eliza	760	May 7	B. brig	145	Lange	Captain.		
Eliza Moore	763	May 30	B. bark	417	Hinds	Smith, Kennedy & Co.		
Nightingale	277	May 27	A. ship	1066		Gibb, Livingston & Co.		
Syren	9	May 10	D. bark					
Tsar	278	June 3	A. ship	470	Schibye	Russell and Co.		
William the IV.		......	B. bark	176	*Laid up*	James Baird.	Heaving down	hulk

BRITISH, AMERICAN, & FRENCH MEN-OF-WAR AT THE PORT OF SHANGHAE.

Name	Class	Guns	Tons	Crew	Commander	Gazetted	Horse-power
—British.—							
Salamander,	H. M. Str.	6	816	160	Com. Ellman.	1845	220
Hermes,	H. M. Str.	6	833	120	Com. E. G. Fishbourne.	1841	220
—American.—							
Caprice,	U. S. Ship				Lieut. Maury.		

RECEIVING SHIPS.—*AT WOOSUNG.*

VESSELS.	FLAG & RIG.	Tons	CAPTAIN.	OWNERS.
Bride	B. brig	179	Doble	Cowasjee Pallanjee and Co.
Emily Jane	B. ship	427	Landers	Dent, Beale and Co.
Folkstone	B. ship	400	Jauncey	Jardine, Matheson and Co.
Glenlyon	B. bark	348	D'Bussche	P. and D. N. Camajee and Co.
Masdeu	B. bark	236	Dunn	Cassombhoy Nathabhoy and Co.
Mastiff	B. brig	148	Anderson	David Sassoon, Sons and Co.
Science,	A. bark	388	Roundy	Russell and Co.
Snipe	A. brig	176	Endicott	Augustine Heard and Co.
Swallow	B. bark	343	Thomson	Lindsay and Co.
William	B. brig	130	*Hospital*	Dr. G. Mottley.

CARGOES DESPATCHED FROM GREAT BRITAIN TO SHANGHAE.

Ships	From	Tons	Sailed	Plain Cottons *Yards*	Printed & Colred. Cottons—*Yards*	Woollens *Pieces*	Long Ells *Pieces*	Cotton Yarn, *lbs.*
Security,	Liverpool	505	Oct. 21	3,109,546	342,512	1,504	960	
Ashmore,	Liverpool	512	Dec. 20	2,858,075	62,000			
Sir Henry Pottinger,	Liverpool	334	Jany. 8	2,867,263	85,940	394		8,000
Monarch,	Liverpool	337	„ 31	1,424,300	84,700		2,000	
Cherokee,	London	278	„ 31	4,453,760	115,600	482	2,020	
Kingston,	London	....	Feb. 23	3,497,420	93,126	120		28,030
Eclipse,	Liverpool	1223	„ 24	541,500	446,000			
Lancastrian,	London	597	Mar. 1	2,850,140	27,000	260		
Cambalu,	Liverpool	536	„ 3	2,103,044	241,150	760		
Nerbudda,	Liverpool	428	„ 7	2,344,670	54,400	1,708		
Countess of Seafield,	London	450	„ 8	2,435,550	39,400			
John Bunyan,	London	466	„ 8	2,337,790	300,430	190		20,000
Geffrard,	Liverpool	....	„ 19	2,151,725			2,000	
Sea Witch,	London	336	„ 28	1,611,9[illegible]	9,000	[illegible]	1,100	
John Knox,	London	296	Apr. 2	2,404,290	109,300			
Prussischer Adler,	Liverpool	....	„ 2					

THE IMPERIAL DECLARATION OF T'HAE-PING.*

An Ode on the origin of virtue and the saving of the World.

The great origin of virtue is from Heaven;
Let us now reverently allude to Heaven's ways, in order to arouse you worthies.
The way of Heaven is to punish the abandoned and bless the good.
Repent therefore without delay, and get the first start in(1) the race.
Virtue has one general root and origin, which is none other than correctness:
Successive generations, whether early or late, come to but one conclusion.

Aim to enjoy celestial bliss,
Free yourselves from worldly considerations.

Be not dragged away by the host of common feelings;
Abandon at once the whole mass of vicious views.
The true Spirit who opened out the universe is God alone.
He makes no distinction between noble and base; he must be reverently adored.
God our heavenly Father is the one common parent:
From of old it has been said that the world consists of but one family.
From the time of Pwan-koo,(2) down to the three dynasties(3),
Both princes and people together honoured one Heaven.
During that period the sovereign honoured God;
The nobles, scholars, and plebeians all did the same:
It might be compared to children among men honouring their father;
When both well and ill-informed followed the Domestic Law.(4)
One feeling pervaded Heaven and men, there were no two principles;
And monarchs were not allowed to follow out their private views.

Let God be worshipped,
In this let all unite,
Whether west or north,
Whether south or east.

Every fibre and thread depends on God,
Every drop and sop comes from the heavenly Majesty;
It is your duty every morning to adore and every evening to worship him;
Reason demands that you should praise him for his goodness and sing of his doings.
Should men neglect this duty, or worship any other,
Let them prostrate themselves without end, it would be all in vain.
Not only would it be without benefit, it would also be injurious,
And by thus deluding your own mind, you would incur endless guilt.
If men did not obliterate their natural conscience,
They would know that every breath they draw depends on Heaven.
He created the elements of nature and all material things,
No other spiritual being interferes with his arrangements.
Let us then depend on God alone for assistance,
And never ascribe to idols the honour of creation.
If any should say that creation depends on idols,
We would just enquire how things went on before they were set up?
He warms us by his sun, he moistens us by his rain,
He moves the thunderbolt, he scatters the wind;
All these are the wondrous operations of God alone;
Those who acknowledge Heaven's favour, will obtain a glorious reward.

Do not worship corrupt spirits,
Act like honest men;
Heaven abhors that which is wrong,
And loves whatever is right.

Of all wrong things lewdness is the chief;
When men thus become fiends, Heaven's wrath is aroused.
Those who debauch others debauch themselves, and they become fiends together.
Far better to sing of the foot-prints of the gentle deer, and to celebrate a virtuous posterity.(5)
Depraved manners overturn men, who under such circumstances can stand?
The only way is to reform your habits, and seek renewal of mind.
Yen-hwuy loved learning, and did not repeat his faults;
His four cautions against improprieties are fit to arouse the mind.
He who can reform his errors, will soon be free from errors;
These are the instructions which the ancients repeatedly inculcated,
From of old princes and teachers had no other duties,
Than merely to proclaim the truth in order to arouse the people.
From of old good government had no other end in view,
Than to induce men by means of right doctrines to improve their conduct.
Let all who possess bodily vigour and mental intelligence,
Avoid outraging the common virtues and confounding the human relations.
Whoever is over-topped by heaven and stands erect on this earth,
Should instantly return to the honest, and revert to the true.

Let him resist his devilish inclinations,
And cultivate filial feelings.

The second kind of wrong is disobedience to parents;
This is a great offence against Heaven, therefore reform yourselves.
The lamb kneels to reach the teat, the crow returns the food to its dam;
When men are not equal to brutes, they disgrace their origin.
The dweller at Leih-san lamented, and all nature was moved,(6)
The birds aided him in weeding, and the elephants in ploughing his ground.
Though exalted to the rank of emperor, and rich in the possession of the four seas,
His filial piety was such as to move Heaven, how could it be viewed lightly!
Our fathers, they have produced us; our mothers, they have nursed us;
The pains and anxieties endured in bringing us up are not be described:
Benevolence like this reaches to the azure heavens, it is difficult to repay it.
How can we by all our filial piety fully display our sincere gratitude!
The man of true filial piety regards his parents all his life long,
He discovers their wishes when not expressed by sounds or gestures.
In obeying your parents you shew your obedience to God;
By adding mould to your own roots, you cause your own plant to flourish:
In disobeying your parents, you shew your disobedience to God;
By cutting and maiming your own roots, you make your own tree to fall.

Read the ode on the luxuriant southern-wood(7)
And expand the feeling of brotherhood and sympathy.

The third kind of wrong is killing and maiming people;
To slay our fellow-men is a crime of the deepest dye.
All under heaven are our brethren;
The souls of us all come alike from heaven.
God looks upon all men as his children;
It is piteous therefore to behold men destroying one another.
Hence it was that in former days men delighted not in murder;
In virtuous feeling they agreed with Heaven, and Heaven regarded them.
In cherishing and tranquillizing the four quarters, they aided the Supreme;
Therefore they were able to superintend the whole, and enjoyed the protection of Heaven.
Yu, of the Hea dynasty, wept over offenders; and Wan surrendered the Loh country(8);
Hence Heaven accorded, and men reverted to him, without hesitation.
Those who take delight in killing people, are abandoned robbers;
How can they expect to escape misery in the end?
Pih-ke(9) and Heang-yu(10), after all their murders, were themselves slain:
As for Hwang-tsaou(11) and Le-chin,(12) where are they now?
From of old those who have killed others, have afterwards killed themselves;
Who will say that the eyes of Heaven are not opened wide?
From of old those who have saved others, have thereby saved themselves;
And their souls have been taken up to the heavenly courts.
From of old those who have benefited others, have benefited themselves;
Happiness is of one's own seeking, and is easily obtained.
From of old those who have injured others, have injured themselves;
Misery is of one's own causing, and is with difficulty avoided.
Do not say that you will not gratify an enemy, and reward none but the virtuous;
Do as you would be done by, and you will always do right.

Follow that which is faithful and kind,
Cultivate that which is modest and unassuming.

The fourth kind of wrong is robbery and theft;
That which is contrary to justice and benevolence, do not practice.
Those who form cabals and act disorderly, Heaven will not protect;
When iniquities are full, misery will surely follow.
A good man, meeting with wealth, does not disorderly grasp it:
Yang-chin, though in the dusk of evening, would not be deluded by a bribe.(13)
Kwan-ning, seeing the tendency of Hin's regards, cut connection with him,(14)
And solitarily roamed the hills and vallies, without changing his mind.
E and Tse, resigning the throne, willingly died of hunger,(15)
And Show-yang hill handed down their names to posterity.
From of old the honest and good have cultivated virtuous principles;
Riches and honours are but fleeting clouds, not fit to be depended on.
If by killing one innocent person, or doing one act of unrighteousness,
They could obtain empire, they would not allow themselves to practice it.
If men would but reverently fear God,
And rest contented with the decree of Heaven, what further need of anxiety?
How can you bear to kill men, and plunder their goods?
That which you take does not after all belong to you.

In trade, principally regard rectitude:
In learning, be careful to live by rule.

The fifth kind of wrong is witchcraft and sorcery;
Magic arts deceive the multitude, and are a breach of Heaven's commands:
Life and death, sickness and calamity, are all determined by Heaven;
Why then deceive the people by the manufacture of charms?
Incantations to procure luck, vows to fiends, and services to devils,
Fastings and processions, are all of no avail.
From of old it has been found difficult to avoid death,
How can any by intercessions expect to escape blame?
From of old wizards and necromancers,
Having involved the world in poverty, have been denuded of Heaven's help.
The devil's agents, having done service to devils, have brought the devil upon them:
The gates of hell are ever open to receive such impious wretches.
Wishing to increase your store, you only add to your sin;
Why then do you not repent, and early seek a remedy.

Let magic arts be avoided,
Let human conduct be correct.

The sixth kind of wrong is gambling;
The vicious gamester conceals the dagger with which he stabs his victim;

Beware! beware! beware!
The practice is opposed to reason.

There are proper ways of getting money, and success is a matter of fate;
Do not by deceit and fraud destroy honest principles.
If it be decreed you will get it, why need you gamble?
If it be not decreed, although you gamble, you will not obtain your wish.
After all, riches and poverty are arranged by Heaven,
Follow then your proper avocations, and make yourselves easy about the rest.
Confucious and Yen-tsze made themselves happy on the plainest fare;
They regarded the will of Heaven, were content with poverty, and enjoyed happiness.
The life of man, in the present world, is like a midnight dream;
In all ages men have exerted themselves to do their duty.

Oh you multitudes!
Do not say there is no harm in it;

Every kind of mischief is occasioned by gambling;
Why do you, my noble heroes, involve yourselves in stupefaction?
The getting of unrighteous gain is like quenching one's thirst with poison;
Let all classes of people, then, conduct themselves with patience.
The more you gamble the poorer you become;
Consider the matter well, and reform your ways.
There are those who drive on till they fall into a snare;
Getting accustomed to opium, they become mad upon it.
In the present day many a noble son of Han
Has stabbed himself with the opium dagger.
With regard to the love of wine, it is also a wrong thing:
Thriving families ought to guard against the liquor that ruins households:
Just think of Keeh(16) and Chow(17), who presided over the empire,
And included the hills and rivers within their iron rule, yet they perished through wine.
Moreover there are the geomancers and the fortune-tellers,
Who attempt to deceive God, and contract endless guilt.
Riches and honours rest with Heaven, life and death are sealed by fate;
Wherefore then deceive the world, with the view of enriching yourself?
All the rest of the wrong things are too numerous to mention:
In judging of men you must distinguish the minutiæ of actions:
If you do not regard small matters, you will at length spoil great virtues:
Before the thick ice is formed, take warning by the hoar frost.
Yu(18) and Tseih(19) were diligent, and anxious to prevent famine:
Hence the one became emperor, and the posterity of the other obtained rule.
Wan of the Chow dynasty,(20) and Confucius(21) were correct in their own persons;
Hence their souls were permitted to go up and down in the presence of God.

Words of truth
Need not be extended;

My soul having been allowed to ascend to heaven,(22)
My words are true and real, without the slightest extravagance.
My parental feelings are strong, and I cannot forget you;
Words are inadequate to express my feelings, therefore I have thus enlarged.
Those who accumulate acts of goodness will have plenty of blessings,
Those who accumulate acts of wickedness will have overwhelming curses;
Those who obey Heaven will be preserved, those who disobey, perish,
Honour God and you will obtain glory and honour.

An Ode on Correctness.

There are a hundred instances of correct conduct:
Let us sing of the hundred correct things.

The truly correct enjoy the emoluments of office:
The truly correct stand in awe of Heaven's decrees:
The truly correct may become dukes and marquises:
The truly correct practice virtue and uprightness;
The truly correct cause fiends to submit and men to respect them:
The truly correct cause the people to be tranquil and the country to be settled:
The truly correct cause corrupt devils to go far away:
The truly correct induce the mind of Heaven to be favourable.
Yaou(23) and Shun(24) lived in days of renovation and seasons of light,
Because as princes they acted correctly.
Yu and Tseih either in person or in their posterity, obtained the empire,
Because as ministers they acted correctly.
The family of Chow could sing the ode of the "stag's foot-steps,"(25)
Because the father of the family acted correctly.
In the hall of Yu (or Shun), Koo-sow was rendered cheerful,(26)
Because as a son (Shun) acted correctly.
Wan of the Chow dynasty won the hearts of 800 nobles,(27)
Because he correctly served an incorrect (monarch.)
Confucius rendered 3,000 disciples submissive to instructions,
Because he by correct doctrines converted those who were incorrect.
T'hang and Woo found Heaven compliant and the people submissive,(28)
Because they correctly attacked an incorrect (prince).
In the wars of Tsoo and Han, Heang was defeated, and Lew victorious.(29)
Because the latter by correctness overcame the incorrect.
Keeh(30) and Chow(31) severally lost the empire,
Because in the marriage relation they acted incorrectly.
Chwang and Ling(32) were killed by Tsuy and Hea,
Because they acted incorrectly towards their ministers.
Seang, the duke of Tse, was slain in the midst of his days,
Because he acted incorrectly in dishonouring his sister.
Ping, the king of Tsoo, was flogged after his death,
Because he acted incorrectly in marrying his daughter-in-law.
The house of Yang, held the Suy dynasty for a short time only,(33)
Because in the filial relation they acted incorrectly.
The house of Le, of the Tang dynasty, met with many misfortunes,
Because they acted incorrectly in the intercourse of the sexes(34).
Heen-tsung, of the Tang dynasty, threw the empire into confusion,(35)
Because he acted incorrectly in listening to his wife.
Teih-jin-keeh was looked up to by every one,(36)
Because he acted correctly in resisting female influence.
Woo-san-sze was put to death by common consent,(37)
Because he acted incorrectly in lusting after women.

Oh the hundred instances of correct conduct!
Let us sing of the hundred correct things.

Correctness is that which distinguishes men from brutes,
Correctness is the quality most admired in all ages,
Correctness is the quality most honoured in heaven's nobility,
Correctness is the original nature conferred upon mankind.
Be correct, and you may enjoy the happiness of heaven,
Be incorrect and you will fall into the region of hell;
Be correct, and you may stand erect between heaven and earth:
Be correct, and you may silence scoundrels;
Be correct, and you may controul flatterers;
Be correct, and you may pass through barbarous regions;
Be correct, and you may root out the violent and stubborn;
When the prince is incorrect, the people follow their own inclinations;
When the prince is correct, the people comply with his commands;
When the prince is incorrect, his relations will rebel against him;
When the prince is correct, the whole empire will believe in him;
When he is incorrect, calamities multiply through his vices;
When he is correct, blessings are the result of his virtues.
When the nobles are incorrect, they will at length be overthrown;
When the rich are incorrect, their riches will soon be scattered;
When men are incorrect, then they will not be esteemed as men;
When women are incorrect, they will be looked upon as monsters;
When a family is incorrect, there will be abundance of disobedience;
When a kingdom is incorrect, there will be much contention;
In all time, the correct have been able to manage the corrupt;
From of old, the corrupt have found it difficult to conquer the correct;
From one correct act, happiness and emolument will daily increase;
From one correct act, misery and calamity will daily diminish.(38)

An Essay on the Origin of Virtue, for the Awakening of the Age.

From of old it is seen that when a man's happiness is great, he possesses an enlarged mind; and a man of an enlarged mind may be considered a great man: so also when a man's happiness is small, he possesses a narrow mind, and a man of a narrow mind may be considered a little man. Thus we see that great mountains do not despise the little clods, by means of which they become high; and large rivers do not overlook the small rills, by means of which they become deep; so also a monarch does not disregard the common people by means of whom he completes his royal estate. All this comes from the possession of an enlarged mind. In the present day, however, it is far different, and also hard to be accounted for. The maxims of the world are perverse and wicked, while the minds of men are destitute of feeling; their likes and dislikes are all dictated by selfish considerations; hence this nation dislikes that nation, and that nation dislikes this nation: even with respect to persons dwelling in the same country, the inhabitants of one province, prefecture or district, dislike the inhabitants of another province, prefecture or district: while the inhabitants of that province, prefecture or district dislike the inhabitants of this province, prefecture or district: moreover with respect to persons dwelling in the same province, prefecture or district, people belonging to one village, hamlet or clan dislike those belonging to another village, hamlet or clan; and those belonging to another village, hamlet or clan dislike the people belonging to this village, hamlet or clan. The maxims of the world and human feelings having been brought to this pass, how can they do otherwise than insult, encroach upon, fight and kill each other, and thus bring one another to ruin. This arises from no other cause, than the possession of contracted views and a contracted mind. When men of one nation dislike the people of another nation, and when men of that nation dislike the men of this nation, it is because their views are confined to one individual nation, and they are ignorant of every thing beyond their own country; therefore they love those of their own nation, and dislike those of another nation. So also when men of one province, prefecture or district dislike the inhabitants of another province, prefecture or district; and when the inhabitants of that province, prefecture or district, dislike the inhabitants of this province, prefecture or district, it is because their views are confined to one particular province, prefecture or district, and they are ignorant of every thing beyond that province, prefecture or district; hence it is that they love those of the same province, prefecture and district with themselves, and dislike those of every other province, prefecture and district. Further, when the people of one village, hamlet or clan dislike the people of another village, hamlet or clan, and when the people of that village, hamlet or clan, dislike the people of this village, hamlet or clan, it is because their views are confined to one particular village, hamlet or clan, and they are ignorant of every thing beyond their own village, hamlet and clan; therefore they love those of their own village, hamlet or clan, and dislike those of every other village, hamlet and clan. The likes and dislikes of the men of the world being of this character, how is it that their views are not enlarged, and their minds so contracted? If we carry our thoughts back to distant ages, to the times of Yaou and Shun, with those of the three dynasties, we shall find that in those days men who possessed any thing regarded those who possessed it not; that they aided each other in calamity; that at night no man closed his doors, and no man picked up that which was dropped on the road: that men and women walked on different paths; and that in promoting men to office, virtue was chiefly regarded. Yaou and Shun regretted that they could not sufficiently supply the wants of men; what difference did they make between this land and that land? Yu and Tseih were anxious lest the country should be involved in famine; what difference did they make between this people and that people? T'hang and Woo attacked the violent and banished the oppressor; what difference did they make between one kingdom and another kingdom? Confucius and Mencius wore out their carriages and horses (in going about to teach people), what difference did they make between one state and another state? It was because all those worthies looked upon the inhabitants of the whole Earth, when spoken of separately as comprising a variety of kingdoms, but when spoken of collectively as constituting but one family. The great God is the universal Father of all men throughout the world. China, which is near to us, is governed and regulated by the great God; foreign nations, which are far away, are under the same rule. Again, foreign nations, though far removed, are protected and cared for by the great God; and China, which is so near, is under the same gracious care. There are many men in the world, but they are all our brethren; there are many women in the world, but they are all our sisters: why then should we retain the selfish feeling of regarding one border and another boundary? and why should we cherish the idea of my swallowing up you, and you overwhelming me? Confucius said, "In carrying out great principles, let the empire be considered as public property; let virtuous and capable men be selected for public offices; let truth be the subject of discourse, and harmony the object of study; and then men will not only regard their parents and love their children (but will induce others to do the same); causing elderly people to fulfil their days with delight, and middle-aged persons to be of some use in the world, while the young grow up to a vigorous manhood; let the widows and destitute, orphans and solitary, together with the sick and disabled, all have some means of support: let males have their various employments, and females each a quiet home. Take care that property be not wasted on the ground, still less that it be stored up for private use; take care also that men's energies fail not to be drawn forth, at the same time let them not all be expended on a man's self. When public morals are thus pure, villainies will be shut out and have no room for their display, neither will robberies and rebellions have any scope for development. In such circumstances you may leave your outer doors open. This is what may be called a public spirited age." But now how can such a state of society be looked for? Nevertheless when disorder comes to the worst, order is sometimes elicited; when the darkness is extreme, light is found to spring up; this is the usual course of Providence. Now "the night is far spent, the day is at hand." We only wish that all our brethren and sisters throughout the world would rush out of the devil's false gate, and travel along God's true road; constantly cherishing a dread of Heaven's majesty, and earnestly complying with the Divine commands; that they would mutually study to improve themselves and the world around them; that they would severally aim at correcting themselves and then their neighbours; that they would together present themselves as a rock in the middle of the stream,(39) and strive to stem the boisterous waves as they are rolling along, and then we shall soon see the world united as one family, and enjoying universal tranquillity. How can it be that this perverse and unfeeling world cannot in a day be transformed into an honest and upright world? how can it be that this insulting and encroaching, fighting and killing age cannot in one morning be changed, so that the strong no more oppress the weak, nor the many overwhelm the few, nor the cunning delude the simple, nor the bold annoy the fearful? In the Book of Diagrams, it is said, that when our fellow men are abroad with us in the wide world, liberality is engendered, which may be considered an enlargement of mind; and when our fellow men are confined with us in a narrow circle, niggardliness is the result, which may be denominated a contracted mind. Now when the mind is enlarged, happiness is great; and other men's minds become enlarged likewise; so when the mind is contracted, happiness is diminished, and the minds of others become contracted likewise. Oh all you who have blood and breath, how can you think of interfering with the harmony of heaven and earth, and cherishing views like those of a frog at the bottom of a well, expose yourselves to the just ridicule of mankind!

The hymn says,—

God is originally our universal Father,
As the spring to the fountain and the root to the tree, so is he the true origin.
Liberal hearted, he treats one nation like another;
Kindly disposed, he regards the inhabitants of earth and heaven alike.
When brutes injure each other, it is still improper,
But when neighbours slay one another, it is far more wicked:
Heaven having produced and nourished us all, we should be harmonious,
Let us then promote each others peace, and enjoy tranquillity.

(To be concluded next week.)

W. H. M.

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* This purports to be from the pen of the chief of the insurrection, Hung-sew-tseuen himself.

(1) There is an allusion here to one Lew-kwun, of the Tsin dynasty (A.D. 320), who was on friendly terms with Tsoo-teih, which latter person had his mind bent on great undertakings: when Lew-kwun addressed his fellows saying, I lean on my spear all night till morning, anxious lest Tsoo-teih should first apply the whip, and get the start in the race.

(2) The first man of whom the Chinese speak.

(3) Closed B.C. 220.

(4) The title of one of the chapters of the Book of Ceremonies, treating on filial piety.

(5) There is an allusion here to the book of Odes, one of which contains the following stanza:—

Like the foot-prints of the gentle deer,
Are a virtuous posterity:
Oh the gentle deer!

(6) There is an allusion here to the great Shun, who dwelled at Leih-san, when, not being able to win over his parents to virtue, he cried and lamented in such a way as to move all nature.

(7) The ode in question reads as follows—

How exuberant is the southernwood!
Whether the southernwood or wormwood:
Alas my father and mother!
What pains have you gone through in producing me.

(8) There is an allusion here to Wan-wang, who gave up the territory of Loh to the tyrant Chow, in order to induce him to discontinue his cruel punishments.

(9) Pih-ke was a general of the Tsin country (B.C. 230), who after killing 400,000 men, was at length killed himself.

(10) Heang-yu, after devastating the metropolis of China, put an end to his own existence (B.C. 200).

(11) Hwang-tsaou, in the time of He-tsung (A.D. 874), having failed to obtain a degree at the literary examinations, rebelled and caused the death of many thousands, but was afterwards slain.

(12) Le-chin, in the latter part of the Ming dynasty (A.D. 1628), rebelled, and slew so many that the very heavens were clothed in blackness; he was, however, himself slain by the Tartars.

(13) Yang-chin had a friend who brought him a bribe, saying, It is now evening, take it, and no one will know it. Yang-chin replied, Heaven and earth know, and you and I know it; how can you say no one will know it? whereupon he refused it.

(14) Kwan-ning, when young, had a friend whose name was Hwa-hin; the latter whilst digging his garden found some gold, whereupon the former cut connection with him.

(15) Pih-e and Shuh-tse were the sons of a prince, who on the death of their father resigned the government to each other, and neither being willing to accept the same, they retired to Show-yang hill where they died.

(16) C.B. 1764. (17) B.C. 1120. (18) B.C. 2204.
(19) B.C. 2254. (20) B.C. 1150. (21) B.C. 499.

(22) The chief of the insurrection here alludes to his supposed ascent to heaven.

(23) B.C. 2356. (24) B.C. 2245.

(25) An allusion to a section of the Book of Odes, which speaks of a virtuous posterity as the result of good domestic training.

(26) An allusion to the emperor Shun, who by his filial conduct, rendered his cross father Koo-sow cheerful and happy.

(27) B.C. 1120. (28) B.C. 1121.

(29) B.C. 205. (30) B.C. 1764. (31) B.C. 1120.

(32) Two independent chiefs who, in the time of the contending states (B.C. 650), acted improperly towards the wives of their ministers and were severally slain.

(33) A.D. 605. (34) A.D. 627. (35) A.D. 820.
(36) A.D. 710. (37) Ibid.

(38) It will be perceived that the whole of the above Ode is a play upon the word "correct" which in its positive or negative form occurs sixty times.

(39) There is an allusion here to a stone in the midst of the yellow river, in the form of a pillar. See Medhurst's Ancient China, p. 108.

IMPORT CARGOES.

Per *Eliza Moore*, from Liverpool—Grey Shirtings 11,850 pieces—White Shirtings 6,000—Grey Cottons 7,400—Colored ditto 5,350 value $8,390—Fancy ditto 7,430 $13,550—Velveteens 216 $800—Do 23 cases $2,200—Long Ells 120 pieces 720 changs—Velvets 2 cases value $250—Camlets 1,600 changs—Wine &c personal stores 62 cases.

Per *Balmoral*, from London—Grey Shirtings 40,000 pieces—White ditto 4,000—Colored Cottons 400 value $420—Figured do 2,000 $4,400—Spanish Stripes 120 changs 576—Woollen Lastings 240 $1,500—Long Ells 240 changs 1,440—Wine and personal stores 802 pkges.—Contents unknown 2—Lead 418 pigs.

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